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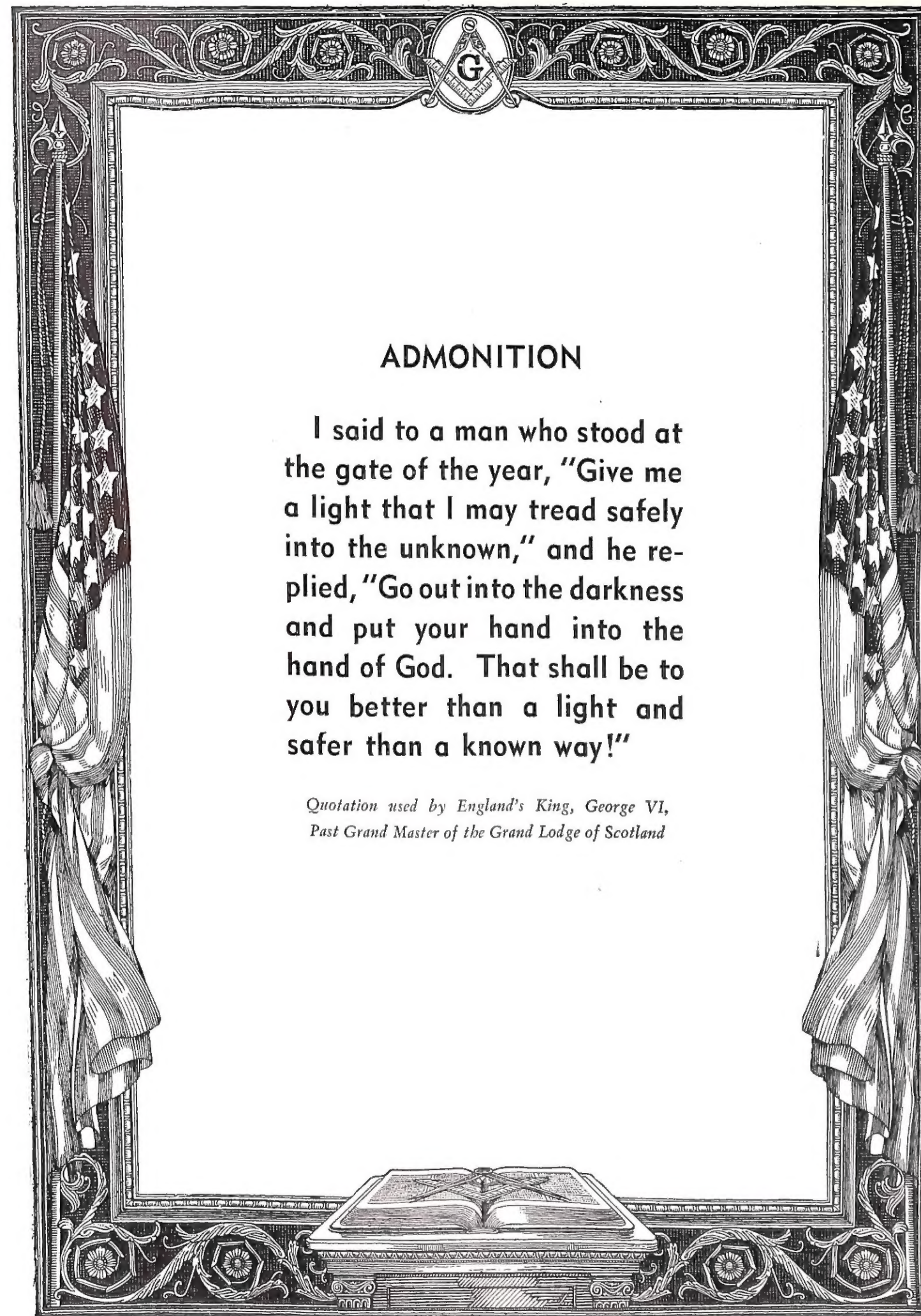
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ADMONITION

I said to a man who stood at the gate of the year, "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way!"

*Quotation used by England's King, George VI,
Past Grand Master of the Grand Lodge of Scotland*





VOL. 38

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SYMPOSIUM During the past twelve years THE CRAFTSMAN has carried as a feature of its columns a symposium on a variety of topics pertaining to Freemasonry. They have in the main been enlightening and cordially received. Much favorable comment has been given the discussions and presumably good derived therefrom. Originally composed of four writers the contributors to the symposium have now, by death, been reduced to two, one of whom is gradually dropping literary work, so that unless new contributors are found—and no second-rate effort is contemplated—readers will perforce have to be content with occasional contributions from the pens of the sole survivors.

It has been a pleasant occupation, this work of casting light in obscure places, and THE CRAFTSMAN has enjoyed its share in the enterprise mightily. That there will be others to continue the good work is earnestly to be hoped—for Craft morale requires intellectual sustenance as do other human agencies, so "Let there be light."

SECURITY Perhaps no single factor influences so many people on earth as the prospect of their future security. Founded, as society so largely is, on a base of economics, the maintenance of an equitable system of production and distribution of essentials to human life is vital to it. Predatory power, politics and a hundred and one human manifestations have helped to shape human destiny in the past with all too little consideration being given to the less gifted—that unfortunate "submerged" element which comprises so great a proportion and bears so heavy a burden in the mass of humanity.

These considerations demand attention. It is incredible that in an otherwise enlightened age millions should exist on a bare subsistence or sub-normal level while others live in luxury, and then often through the efforts of others. Inequalities will have to be leveled off in any readjustment of the world's affairs before it can be said equality exists.

In this connection this country will read with interest, when it is made generally available, the so-called Beveridge report recently formulated by an eminent Englishman acting on instructions of the British parliament.

In its way—from a preliminary survey—this plan is little less than a peaceful revolution, and historically typical of the progress Britain has made from the unequal planes of the past to the height of altruistic humanitarianism. It reaches from the depths of present problems to great heights and may well prove the pattern or prelude to permanent world peace, for it cannot be denied that many if not most of the other miseries to which

flesh is heir are due to the inherent selfishness of men and their adherence to jungle rather than Divine law.

STRIFE Not alone in the field between the armed forces does the war continue, but equally so in the field of cultural and spiritual endeavor.

In Europe, dominated by Nazi principles, the breakdown has been almost complete. Cruel blows have been dealt to the intellectual and spiritual life of many countries which had made notable contributions to world progress in the past, so that today every semblance of that intellectualism which can exist only in a free atmosphere lies under a cloud.

Subtle forces, which seek to subordinate men's minds to the insidious implications of a completely materialistic philosophy wherein the State, as conceived by Hitler, is supreme, have had a profound effect, which it will take generations to eradicate.

German youth fighting bravely on many fields can not be blamed if its whole education from infancy on has ignored any spiritual impulse, but sought only to close the mind to all influence save that of Nazi force and infallibility. It will be long before this fake philosophy has been destroyed.

In our own country, with the nation turning more and more to warlike pursuits and the building of a vast arsenal of destructive implements, there is less and less time to consider cultural and spiritual objectives. The growing militarization of colleges and schools, at least in the higher branches, will inevitably set the clock back. We shall have lost much, for while doubtless science and invention will have vastly stimulated and brought about amazing developments in new implements, there is some danger that the still small voice of spiritual conscience will have been stifled in the process.

If it is true that in trying times such as these men's thoughts turn to religion, there is an added responsibility thrust upon moral agencies to counter the attacks against them. The Church, and Freemasonry as a supplementary aid, must provide means to enable men to see the Light of Truth.

PROSPECT It is customary annually at this time to review events and attempt a forecast of the new year. Today, however, with all the world askew the latter portion of this program is a dubious procedure, for while we know what the past twelve momentous months have produced their effect upon the future can only be vaguely conjectured—if at all.

It is reassuring internationally to find the star of freedom shining more brightly than at the beginning of 1942 when darkness obscured it after Pearl Harbor and the nation had plunged into war. Caught comparatively unaware we have learned many powerful lessons, but with commendable courage we have caught their significance and girded ourselves to a program which has but one objective: victory.

The forthcoming year may well be the year of that

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

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Alfred Hampden Moorhouse, Editor and Publisher.

victory—of peace-loving peoples over predatory force: The trial of sinister Macchiavellianism against the power of Christian faith and fortitude which has been transpiring has taken a heavy toll. But who can doubt, now that united effort is directed against it, that liberty with freedom of conscience will prevail. The auguries are auspicious.

Masonically 1942 has been a year of trial. Passively perhaps the great fraternity has stood firmly for the right. Unswerved by passion and prejudice in a parochial sense its whole weight has been cast in the scales against oppression and injustice. It, too, has paid a heavy price, for many of its sons have died on far-flung fronts and the activities of its members in a hundred war efforts have had necessarily to curtail their purely personal interest in ritualistic functions to the greater task at hand.

We recall many a loyal Freemason from private to president whose days are filled with the work and anxieties of the great conflict for survival. In retrospect the year will stand as one of calm courage in the face of dire threat and a survival of those inalienable aspirations which make the Craft what it is: a brotherhood of man under the Fatherhood of God.

Faith is needed to carry on and that that faith will be sustained no man who knows of the past but will be confident of the future.

Dark days yet may come. The Light of Freemasonry may be for a day or two somewhat obscured, but ultimately, in God's good time, it will shine forth more brilliantly than ever, for of a certainty the whole future of the human race is bound up in Masonic principles and right and truth and justice must prevail.

TAXES The burden of the war will be felt increasingly as time flows by. More and more will extravagant expenditures inevitably accruing to the American way of conducting it bear down upon the pocketbooks of the people and weaken the fundamentals of our economics.

Changes in the American way of life will be many and varied for years to come. Standards of the past will have to be scrapped increasingly. What America will be like fifty years hence is a most interesting subject for conjecture. Many new-conceived policies will be

fundamentally different to the expansive days of the pre-war era.

Taxes already rear their ugly head in menacing form. The year we are now entering upon will find millions of new taxpayers increasingly aware of the fact that they are become an active part of the American nation, with a financial stake in it which has hitherto been shrugged off to the so-called propertied class. The latter have had their share of the tax burden increased to the point where the law of diminishing returns has become operative—so that the transfer of a very considerable portion of the burden has had to be relegated to the hitherto less tax-conscious mass of the people.

It will be a highly educative process and, it is hoped, one which will increase interest in the political economy and practises of the nation.

Heretofore we have coasted along comfortably, assured that "the other fellow" footed the bills. Now, under a hundred and one impositions, a measure of disillusionment is sure to set in and it will in many cases be disconcerting to many individuals.

It is probably only a question of time when the taxation of church property and as well fraternal organizations will be considered again, for there are many millions of dollars invested in those religious and social instrumentalities which short-sighted economists and tax gatherers have covetously eyed for a long time. Materialistic policy has consistently sought revenue from these sources.

One thing the mass of the people must clearly understand and that is that millions cannot be taken out of productive employment for non-productive purposes without thereby increasing the burden proportionately on the remainder; and that this is a two-edged sword of destruction which cuts both ways. Any dreams to the contrary are due for a rude awakening. The torrent of money now pouring out of Washington can come from only one source—the people's labors. Government possesses no mysterious method of producing wealth. Sooner or later this fundamental truth will become universally known and when it does, or even before, we are likely to see many radical alterations in a system which has in the past been prodigally wasteful politically.

HERE IS A MAN

Who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away . . . one of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two

thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave, through the pity of a friend. Nineteen wide centuries have come and gone, and today He still is the centerpiece of the human race and the leader of the columns of humanity!

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings and dictators that ever reigned put together, have not affected the life of man upon this earth as that One Solitary Life.

—AUTHOR UNKNOWN.

Is Freemasonry Passing Through a Period of Transition?

By WM. C. RAPP, Editor *Masonic Chronicler*, Chicago

FROM its earliest day to the present moment Freemasonry has been passing through periods of transition. The process of evolution which has brought us the Freemasonry of the present day has been ceaseless from the dawn of the institution. Evolution works silently and imperceptibly, but irresistibly. It could not well be otherwise, for there is nothing in the world that does not change, and without change Freemasonry could not be a progressive moral force.



When we look back through the ages we realize that Freemasonry has passed through many mutations. It is orthodox to assert that

its fundamental principles have never changed, but even that may be disputed. Its character, its ideals, its objectives, and certainly its material form, have been radically altered through the centuries.

Assuming that the speculative Masonry of today sprang from the operative Masonry of by-gone ages, it must be admitted that in the transition from the former to the latter there was a tremendous change in the character of the institution. Our ancient operative brethren were exceedingly exclusive, none but those engaged in the art of architecture being admitted into the ranks of its membership. Today architecture remains only in its ceremonials. The lamentably meager documents left us by operative Masonry give no assurance that it was to any extent a moral institution. The state religion of those days dominated all human activities, and no institution or society could exist unless

it adhered to prescribed ecclesiastical forms. In the course of time Freemasonry became, and still is, essentially a moral force. Again by slow transition it acceded to its adherents the right to worship the Creator according to the dictates of individual conscience, thereby incurring the condemnation and enmity of entrenched creeds: enmity that still exists today.

Following the revival of the early eighteenth century we find the institution developing from a single degree to three degrees, and then a trend toward elaboration into endless rites and ceremonies. Passing through this nightmare and the discarding of much that was useless and superfluous, it became stabilized with the recognition of a comparatively few rites and degrees.

Its immediate objectives passed through the same process of evolution. From its single activity of erecting magnificent cathedrals and public buildings, it concerned itself with the establishment of freedom of self-determination; it had a marked trend toward education until the public school system destroyed the need for such activity; in troublesome times it tended toward patriotism and loyalty to country; its charitable impulses grew to great proportions, with splendid homes for the youth and the decrepit.

Unquestionably Freemasonry is passing through a period of transition, always has and always will be. Its ideals are not fixed or static, and whenever an opportunity presents itself to be of greater service to mankind it is ready to assume new tasks, new principles and engage in new practices. What transitions may come in the future no one can foresee.

How Can a Real Unity of Masonry Be Achieved?

By ALFRED H. MOORHOUSE

SEARCH for practical means to concentrate the powerful influence of the Masonic fraternity on social conditions is a matter of much concern to Craft leaders throughout the world and more especially in this country.



In Britain, from whence came our Masonic beginnings, Freemasonry has one directing Grand Lodge, which holds jurisdiction over the membership in the whole nation and its dependencies. Its edicts and precedents control. In that respect it has advantage, in that the United Grand Lodge of England speaks for the whole Craft, where here in the United

States we have 49 Jurisdictions, or Grand Lodges, each sovereign and free to govern and control varying numbers of individual lodges.

This is not to say that we are disunited—for in all

essentials there is uniformity of Masonic practice. It is in the minor matters of jurisdictional procedure that differences occur and the cumbersome system of securing quick, decisive action in emergency militates against greatest effectiveness.

Masonic government or administration may be summed up as a Commonwealth of Masonic Grand Lodges, each loyal to the primary purposes of the Craft, but free to choose different paths in their pursuance of Masonic Light.

In the abstract this may be ideal and quite consonant with American principles of freedom of conscience, of speech and action within the (Masonic) law, yet it is cumbersome when a unified effort is to be made or measures of national defense sought. The phrase is seemingly paradoxical, but proof of its truth abounds in the variety of opinions manifest in many ways of approaching the threatening aspects of attack against Freemasonry and the clear evidence of a desire to destroy it root and branch by its avowed enemies.

The preservation of Masonic principles aside from the purely esoteric enunciation of its ritual is vital to any free society. Without Freemasonry, or to put it another way, the "brotherhood of man under the Fatherhood of God," human beings tend to the selfish formula of jungle law: "survival of the fittest," "might makes right" and those ancient shibboleths which are or should be by now proved to be exploded fallacies in the field of true human progress.

Masonry, as we know it and for present consideration, has existed for somewhat over two centuries, a short space in human history, yet it has made many converts by the plain appeal to intelligence which its Work makes. Within its lifetime it has accomplished much, but perhaps because of the secret nature of its workings which may or may not have been unduly emphasized, the world at large has had a confused view of its teachings and objectives. In fact it has gained powerful enemies who have been suspicious of its powers and perhaps a little afraid of them.

No one familiar with true Masonic practise but can take just pride in it. It has a large and honorable record. No one with a concern for the future welfare

of society would wish to see it eliminated. In the face of bitter attack, however, its chief strength would seem to be in a broad gauged plan to make the whole world conscious of its clear purposes—throwing aside, if necessary, some of its "secret" features, to broaden its educational scope by a wider system of publicity regarding it than now prevails and to secure this desideratum to set up a central council of the Craft comprising men of sufficiently broad vision to overlook parochial policies to the broader field of universality.

This is no small order, for there are many clashing personalities and opinions to be reconciled. Yet it is possible and highly desirable, for the fate of humans and their understanding of Divine principles must run parallel if human happiness is to be secured.

Where to find the man or men to produce the spark that shall start the flame which shall make the light universally visible is the great question. A start must sooner or later be made and as momentous events breed great men possible out of the present world travail will come a guiding genius to point the way to Masonic unity. It is devoutly to be desired.

THE SCOTTISH RITE IN THE PRINCE HALL FRATERNITY

An Historical Sketch of the Ancient and Accepted Scottish Rite of Freemasonry Among Colored Masons
By Harry E. Davis, The United Supreme Council A. and A.S.R., Prince Hall affiliation

(Concluded in This Issue)

A third letter from Bagarry, Secretary General, states that the reason for non-recognition of colored Scottish Rite masons in America was the convention of Lausanne, which restricted recognition in America to two jurisdictions at Charleston and Boston. However, the Supreme Council of France did formally recognize several grand lodges of Prince Hall descent.

The first minutes of King David Supreme Council are dated December 10, 1854, and from these it can be inferred that there were prior meetings of which there is no preserved record. The minutes from this time to January 6, 1856, during which organization was perfected are as follows:

A Supreme Grand Council of S I G of the thirty-third degree of the A. and A. Rite, was held at Philadelphia city, State of Pennsylvania, on the 13th day of the 9th month (Chisleu) A H 5614 A R 2390 A O 736 A N 540 which will correspond to the 10th day of December A D 1854.

Present—In the East—David Leary, M. P. Sov. G. C.; Edward W. Carney, Sov. Lieut. G. C.; Francisco R. Belasquez, G. C. of G.

The M. P. Sov. G. C. stated the object of convening the Council was to receive and act on the petitions of sundry brothers who wished to receive the degrees of the G. L. of Perfection and to be formed into a Council of P. of J. The names of the petitioners were Thomas Cooper, Peter Christian, Joseph Lee. The Council then resolved itself into a S. G. L. of Perfection and the degrees conferred to the 15th viz. G. E. P. and S. N. The Grand Council of Princes of Jeru-

salem was then opened and the Brethren inducted into the degree having previously received the degree of Kts. of E. & S. December 22nd

A Grand Lodge of Perfection was opened under the auspices of the S. G. C. and the applications of George Brown, James Williams and Anthony Coling were received and granted, and they initiated into the degrees. The Council of Kts. of E. and G. C. of P. of J. was opened and the degrees conferred. February, 1855

A Consistory of S. P. R. S. was holden on the above date to receive the application of sundry V. P. of J. for the establishment of a Grand Council of P. of J. with a G. L. of P. appended thereto to be known by the distinctive title of King David's Council of P. of J. to be located in the City of Philadelphia, which being received favorably the application was granted. The Consistory was then formed as a G. C. of P. of J. and the King David's Council was duly authorized, constituted and proclaimed.

April 8th, 1855

A Sov. Chapter of R† was opened in due form, under the auspices of the M. P. S. I. G. The Supplications of Joseph Lee, Thomas Cooper, Anthony Coling, George Brown, James Williams, Wesley Armstrong, Peter Christianson, James K. Hilliard, George Walton, all being P. of J. were received, being disposed of favorably they were admitted as Kts. of E. and W. and were respectively created and constituted Knights of the Eagle and Pelican under the title of R†.

April 14th

V. P. of J. Thomas Kennard, Benjamin Harrison, Abraham Vesey, were received into the chapter of R†. The Chapter was then closed and bodies to the 29th degree opened for the purpose of conferring the degrees on Sov. P. R† George Brown, Joseph Lee, and George W. R. Hall.

September 2nd

A Sov. Chapter of R⁺ was opened in order and V. P. of J. Stanislas Goutier and Samuel J. Porter were received therein. The Sov. G. C. then successively held bodies from R⁺ to the 29th degree for the purpose of conferring the degrees thereof. An Areopagus of G. E. K.—H. a Sov. Tribunal of G. I. C. and a Consistory of S. P. R. S. were successively opened for the purpose of elevating Ill. Bros. Joseph Lee, George Brown, Samuel J. Porter, Stanislas Goutier and Abraham Veasey.

January 6th, 1856

A Supreme Council of M. P. S. G. I. General of the A. and A. Scottish Rite was held at the Council Chamber on the — day of the eleventh month called Shebat A. H. 5616 A. R. 2392 A. O. 738 A. M. 542 corresponding to the sixth day of January A. D. 1856.

Present—In the East—David Leary, M. P. S. G. C.; M. Ill. Stanislas Goutier, D. G. C.; M. Ill. Francisco R. Belasquez, Lieut. G. C.; M. Ill. Joseph Lee, C. of G.; M. Ill. Edward Carney, M. of C.

It was announced that in consequence of vacancies existing it was necessary to exalt four S. P. R. C. to the 33d°. The ballot was taken and the following Ill. Brethren received the unanimous vote, viz.: Alexander C. Peters, George W. R. Hall, William Cooper and Abraham Veasey. Bodies of the 31st and 32nd were then opened and William Cooper advanced therein. The Ill. Brethren were then fully exalted as S. I. G. of the 33d°. The M. P. G. C. presented a copy of the Secret Constitutions which were read for the enlightenment of the Council. The following declaration of purposes was then read and unanimously agreed to.

Whereas

There exists no legally formed body of this Rite among Masons of Color and as the right is guaranteed to all Inspectors General by the Secret Constitutions to open Lodges of Perfection, hold Councils of Kts. of E. and P. of J. and to confer in Chapters of such the degrees of Kts. R⁺ De. H. R. D. M. Councils of the E. and W. and all other degrees acknowledged by this particular Rite and, Whereas, the M. P. S. G. C. by Patent emanating from the Grand Orient of France has been created and clothed with powers, dignity and authority of Sov. G. I. G. and also vested with authority to name and install his associates as he shall choose so to do from time to time. And as in the exercise of that power he has created a lawful number of Inspectors which are now assembled in open Council. Therefore, Be it Known that a Supreme Grand Council of the 33d and last degree of Masonry according to the Ancient and Accepted Scottish Rite is hereby established and in accordance with the Secret Constitutions of the said Council claims exclusive jurisdiction in the United States of North America over all bodies of colored Masons practicing the sublime degrees to the 33d and last.

This Supreme Grand Council will not permit any of its members to infringe on the rights and privileges of any Grand Lodge of Symbolic Masonry or Grand Chapter of H. R. A. Masons or Grand Encampment of Templar Masons, and any other member who shall so infringe or shall in any way interfere with the legislative proceedings of any body not under the jurisdiction of this Supreme Grand Council shall be punished with the loss of rank and shall not be permitted to hold any communications as S. I. General. The foregoing having been read and acceded to it was decreed that the formation of this Supreme Grand Council be made public as soon as convenient.

A code by By-Laws was adopted.

Decreed. That the Secretary be empowered to procure a Seal for the Council and one for the Consistory.

Diplomas were issued to Ill. Brothers Stanislas Goutier, Joseph Lee, Abraham Veasey, Alexander C. Peters, William Cooper, Francisco R. Belasquez and George W. R. Hall.

The M. P. then announced the officers of the Council to be as follows:

David Leary, M P S G C
Stanislas Goutier, Ill. D E P S G C
Francisco R. Belasquez, Sov. L C
Alexander C. Peters, Ill. G Sec H E
Joseph Lee, Ill. G. Treas H E
Edward W. Carney, Ill. G K S
William Cooper, Ill. Min S
George W. R. Hall, Ill. M S
Abraham Veasey, Ill. C G

which being ratified and confirmed the Council was adjourned. Pass-do-s

It will be noted that these minutes show that various subordinate lodges of the rite were opened and degrees conferred. The last minutes give names of four additional Princes who were advanced to the 33° making in all nine Inspector Generals, the historic number for a Supreme Council. These minutes also assert that David Leary had received a patent from The Supreme Council of France. The Constitution of 1786 was read, a declaration of purpose was formally adopted, and a Supreme Council of the 33° established and proclaimed, but asserting authority over colored Scottish Rite masons only. The code of regulations adopted is as follows:

STATUTES and REGULATIONS of the

SUP. GR. COUNCIL OF S. I. G.
Meeting at the Grand East, Philadelphia
N. L. E. L. Meridian of Washington
Establishing by Authority emanating from
the G. O. of France

I

Duties. The duties of the M. P. S. G. C., the Ill. Dep. G. C., the Sov. Lieutenant G. C. are substantially the same as laid down in the S. C. of the Order.

At every convocation of this Council the S. G. C. shall appoint to any office that may be vacant any S. I. G. present who may be qualified to fill the same.

II

The Triennial Meetings. Of this S. C. shall be held on the anniversary of St. Andrew, November 30th, if possible, if not they shall take place on St. John's Day next ensuing.

III

The Officers who may be chosen at elections shall be elected by a majority of votes which shall be given *viva voce* and no one shall be eligible to any office in this Council unless he is an active member of the same.

IV

The Grand Secretary shall keep four books viz.: a book containing the Statutes, General Regulations and S. Constitutions of the S. G. C. Second, A transaction book of the proceedings of the same. Third, A Register, which shall contain the names of all members of the 32° and 33° with the time and place of their birth, their vocation, the highest degrees conferred and religious belief to be attested by the proper sign Manual of each. Fourth, A book in which shall be transcribed in duplicate the OB of Allegiance, Fealty and Submission of every new member, with Memoranda of correspondence with other Bodies. He shall notify the Members of every Meeting Nine days prior to the same and shall report once in each year all who have received degrees, and collect and carefully record the receipts of all fees and dues. He shall also have in charge the archives of the consistory. Shall sign and seal all documents emanating therefrom and shall receive as a compensation for his services one dollar for each meeting and fifty cents for each certificate he shall deliver.

V

The Grand Treasurer shall receive all monies from the Grand Secretary, shall pay all drafts when signed by the presiding officer and attested by the Grand Secretary. He shall not deliver any document in his charge to any person without an order from the G. C. and taking a receipt therefor.

VI

The duties of all other officers are as laid down and prescribed by the Ritual and Ancient usages of our Most Ill. Order.

VII

Three Members shall constitute a quorum for the transaction of business provided the G. C. or one of the principal officers be present. Every active Member shall be entitled to one vote. The G. C. shall have the casting vote in case of a tie.

VIII

Degrees. The fees for all degrees conferred shall be as follows: from S. M. to the 11th \$6.00, from the 17th to 18th \$4.00, from 19th to 29th \$10.00, for the 30th, \$5.00 and for 31st and 32nd \$6.00, which shall include \$2.00, fee for diploma of 32nd°. Every letter of application for the degrees and orders must come in the following form.

To the S. G. C. of the 33d° sitting at the Grand East, Philadelphia, The undersigned most respectfully represents that he is a Master Mason in good standing at this time, that he has received the degrees of in certificates of which accompany this application. He now prays for the degrees of and if found worthy he covenants to take the required obligation of allegiance and submission to the constitutions, ordinances and regulations governing the religious and Military Orders of the A. and A. Rite and to conduct himself as a True and Loyal Subject of the H. E.

IX

Each application must be accompanied by the full amount of money specified and must be recommended by 3 active members of the 32d degree who must be in good standing in the several departments of Masonry. The Grand Secretary shall then bring it to the notice of the Consistory or Council and if rejected the money shall be returned to him.

X

All applications with the accompanying recommendations shall be referred to a special Committee of 3 who shall report without fail at the next regular meeting of the Consistory. In the mean time it shall be the duty of the G. S. to notify all active members of the application to the end that if any knows aught against the applicant it may be communicated in proper time.

XI

All applications shall be granted on a ballot which shall be taken *viva voce* and if not more than one vote be given against the applicant the opposer shall be required to state his reason. If he declines his silence shall be equivalent to a withdrawal of his objections.

XII

No member shall give the least information to any one not a member in regard to any who may apply, neither shall the applicant's name be entered unless he is admitted. Should he be rejected or his admission postponed none of the circumstances shall be suffered to transpire.

XIII

As the number of executive Members is specified and limited in the S. C. all others who shall be admitted to the 33d° shall be known as honorary and affiliated members subject to the following rules.

1. Any active Member who by reason of age, long service or other good cause may choose to retire wholly or in

part from all active participation in "the works" may be permitted to resign his seat.

2. If his resignation is accepted he shall at all times be entitled to a seat in the Council but shall not vote or hold office unless by a special unanimous vote.
3. The sum of one dollar per annum shall be contributed to the funds by each member payable semi-annually.
4. Any member wishing to withdraw or resign shall give notice to the Consistory in writing which *can* be acted upon immediately.
5. Each member will be required to sign these statutes and regulations previous to investiture. And this regulation must be complied with in the strictest sense.
6. Each Special Deputy shall be furnished with a patent which shall define the particular powers to be exercised by him.

XIV

All persons seeking admission as visitors must produce a certificate, diploma or patent emanating from some acknowledged and recognized Supreme Grand Council of the thirty-third and last degree Ancient and Accepted Rite. Or in default shall produce such other evidence as shall be required of them, but in *all cases* a vote on the admission of a visitor shall be taken which must be unanimous.

XV

The foregoing Statutes and Regulations shall in no respect whatever be altered or amended without a unanimous vote of the S. G. C. after the same shall have been under advisement for six months. The foregoing Statutes and Regulations were adopted by a unanimous vote of the Members of the Supreme Grand Council present at the first Convocation held at Philadelphia on the day of the 11th month Shebat A. H. 5616 A. R. 2392 A. O. 738 A. M. 542 corresponding to the Sixth day of January A. D. 1856.

STANISLAS GOUTIER.

The Constitution of 1786 (King Frederick) is appended to these minutes and is as follows:

CONSTITUTIONS of the

SUPREME GRAND COUNCIL
SOVEREIGN GRAND INSPECTORS GENERAL
Thirty-third and last degree of the Most
Ancient and Accepted Scottish Rite
Confirmed 1st May A. M. 5786 by
Frederick 2d King of Prussia

WHEREAS, By the old constitutions ratified October 25th A. M. 5762 the sole power of government for the Ancient and Accepted Rite was vested in the person of Frederick, King of Prussia, and no provision being made for his successor it was rendered necessary that arrangement should be made to prevent the supreme power from becoming extinct at his death. He therefore referred the subject to a judicial committee who reported the degree of Inspector General which authorized the King to create nine S. P. R. S. as Sovereign Ins. Genl. and to invest them with power to establish, Congregate, Superintend and Inspect all Lodges, Chapters, Colleges, Conclaves, Councils and Consistories of Ancient and Modern Free Masons and of Religious and Military orders thereof in the two Hemispheres.

I

The Supreme Council is formed by nine Sovereign Grand Inspectors General who are chosen from the members of the thirty-third degree, and they are the executive Body of the Sublime Degrees within their territory.

II

The style of the executive members of all Councils shall be as follows:

1. Most Puissant Sovereign G. C.

2. Illustrious Deputy G. C.
3. Sovereign Lieutenant G. C.
4. Illustrious Grand Secretary of H. E.
5. Illustrious Grand Treasurer of H. E.
6. Illustrious Minister of State.
7. Illustrious Keeper of the Seals.
8. Illustrious Master of Ceremonies.
9. Illustrious C. of L. G.

In all countries where no S. G. C. exists an Inspector has the right to appoint and install a legal number of Inspectors for the purpose of forming a Supreme Grand Council.

III

As the old Constitutions provided for the election of Officers to govern Consistories of the thirty-second Degree at that time the highest in the Order, the same Regulations apply to Supreme Councils when newly formed or when vacancies shall occur from death, resignation from office, withdrawal from the Order, expulsion or removal from its jurisdiction.

IV

The Tenure of Office in all Councils shall be *ad vitam* and can be vacated only by death, resignation, expulsion, withdrawal or removal, and this law cannot be changed.

V

The Sov. G. C. shall be the Custodian of the Archives of the Council and must reside in the place where the Council is held.

VI

In the event of the abdication of any officer, he shall be succeeded by the next highest and so in rotation subject to regulation V, and the member resigning shall rank as a past officer, but shall not again be eligible to office.

VII

The Sov. G. C. shall be the presiding officer, of the Consistory of S. P. R. S. of XXX, XXXI, XXXII° and under no circumstances whatever shall those Degrees be conferred by any private Consistory without his special dispensation or that of the Supreme Council first obtained.

VIII

There being no higher Masonic Power known or acknowledged: All Supreme Grand Councils possess the power to govern themselves and all others of the Rite and from their decisions it is impossible to appeal.

IX

The Supreme Councils have full jurisdiction over all bodies of Masons within its territories, but wherever Symbolic Grand Lodges shall have existed or do exist the rights and privileges to confer the symbolic Degrees of Ancient Craft Masonry shall be waived.

X

No Masonic Power who profess this Rite can under any pretence whatever associate or amalgamate by representation or other acknowledgement with any other Power or a Body dependent to any other Rite, nor consent to become a section thereof or dependent thereto without renouncing the object of its institution and losing *de facto* its peculiar attributes.

XI

The Supreme Council will not in any way interfere with the rights of any other Bodies but will always endeavor to preserve inviolate from innovation those Sublime Truths and Mysteries of Ancient Craft Masonry, and any member thereof who shall transgress this regulation shall lose his rank.

XII

But one Supreme Council can exist in any nation, but in order that the Council may not become extinct in case of the removal by death or otherwise of a majority of its members it has the power to initiate into the 33d Degree not more than three S. P. R. S. at a triennial convocation but any thus made shall have no voice in the Supreme Council until elected and installed into office.

XIII

In each Supreme Council five of the number must profess the Christian religion.

XIV

The quorum necessary for the legal transaction of any business is three, who must be members of the Council, but this is only where a greater number can not attend.

XV

The prerogatives of a S. G. I. G. are as follows: He shall have the privilege of being covered in all bodies opened in any degree of the above Rite and shall have liberty to speak without rising and of addressing the presiding officer without asking permission. Whenever he is announced at the door of any Sublime Body of Masons opened in any Degree above the 16th he shall be received under *la route de acier* and the presiding officer if not an inspector shall resign his seat to the visitor who may accept at his option. In all processions of the Sublime degrees the Supreme Grand Council shall walk last and the last of them shall be the senior officers. The Grand Standard Bearer shall immediately precede them with the standard of the order.

XVI

It shall be the right of all Supreme Grand Councils to make decrees for the government of its subordinate Bodies which shall not conflict with these Constitutions, the Statutes, or Ritual of our M. II. Order.

XVII

Two meetings shall be held in each year for the purpose of considering applications for and conferring the higher degrees of the Order which meetings shall be on Thursday before Easter and St. Andrew's Day.

XVIII

No election for officers in Bodies tributary to the Supreme Grand Council can take place unless a member of the Supreme Council is present.

XX

It shall be the duty of each presiding officer of G. Councils of P. of J. Sov. Ch. of R† and de H. and Sov. Cons. of S. P. R. S. to be present at the convocations of the Supreme Council whenever it shall be formed in those degrees.

These minutes, regulations and 1786 Constitution were discovered by the late Ill. J. Hugo Tatsch, Librarian of the Supreme Council, N. J., Boston, who generously supplied photostatic copies. It would be a curious and interesting story to trace the movement of these documents from the time they left the Prince Hall officials to the time they were received by the Boston authorities, if this were possible. Bro. Tatsch was of the opinion that the 1786 Constitution was one of several variants of the original which was in Latin. Differing translations no doubt explain these variations, as the first translation was in French from which the English texts were derived.

The strikingly beautiful handwriting in which these records were kept, and their general literary excellence argue strongly that other minutes and records, now lost, came from the same pen. It is to be hoped that a systematic and intensive search will bring these missing records to light and thus bridge some important gaps in the historical narrative.

In the account of African Grand Council a proposed consolidation with King David Supreme Council is mentioned. The minutes of 1855 indicate that David Leary and some of his group were present at several meetings at which the merger was discussed. This amalgamation was later effected with officers in both groups being

elected in the united organization. It is quite clear, however, that this action related only to subordinate lodges of the two organizations as Leary proceeded with the organization of King David Supreme Council after the union. Later, by voluntary action, African Grand Council came under the jurisdiction of King David Supreme Council. This name was retained until 1881, although it came to be popularly called, like other Prince Hall councils, after the city in which the Grand East was located. In 1924 it was re-incorporated under Pennsylvania laws as The United Supreme Council A. & A. S. R. and the phrase "Prince Hall Affiliation" was added to distinguish identity from the Supreme Council at Boston.

IV

Following the precedents of their white fraters, colored masons soon developed a penchant for multiple organizations of the Scottish Rite.

In 1864, The Supreme Council of the United States was organized, in New York City. The leading figures in this body were Peter W. Ray, Samuel R. Scottron, Patrick H. Reason and a number of brethren generally identified with the old National Grand Lodge. This body was derived from Baron Auguste Hugo DeBulow who claimed to be an Inspector General of The Supreme Council of France. His authority, however, is challenged. In several letters in the Jones pamphlet, Bagarry, Secretary-General, asserts that DeBulow, while once a member of the Scottish Rite, never was an Inspector General of the 33°, and had no authority to establish a Supreme Council or subordinate lodges of the rite. The proceedings of the Supreme Council of France for October 27, 1863, state that DeBulow was expelled from masonry because of his conviction of a crime. He is further denounced as an impostor and his work as spurious. From this it would seem that the New York brethren had been imposed on by an unscrupulous rascal. However, a Tableau General of the Supreme Council of France for 1864 contains the following:

11628 Le. T. Ill. Baron A. Hugo DeBulow,
ex colonel, commandante la garde royal
d'Espagne

and DeBulow is listed as an active member of the Council. In the face of this contrary and irreconcilable evidence no judgment can be passed on the validity of DeBulow's work.

The minutes of this organization while said to be still in existence are not available so very little is known about its activities. In 1870 it did set up The Supreme Council, Southern Jurisdiction at Baltimore thereby paralleling a similar organization established in Washington by King David Supreme Council of Philadelphia.

In 1869 the third Supreme Council chronologically was established in Washington, D. C. Grimshaw says this body had its origin in the act of Ill. Edward M. Thomas 33°, a member of King David Supreme Council who was a resident of the nation's capital. Ill. Thomas sponsored the application of a number of Washington masons for the Scottish Rite degrees in 1856. The degrees were conferred in April and May of 1856 in Washington by the officers of the mother council of Philadelphia. On April 5, 1869, a competent number of Inspec-

tor Generals having been created, The Supreme Council, Southern and Western Jurisdiction was organized under the authority of King David Supreme Council. Grimshaw's account is confusing as to date as in one sentence he infers that a Council was organized in 1856. However, the context indicates that only a number of Peers were created at that time.

In 1870 a fifth body styled King Frederick Supreme Council appeared in Philadelphia. Grimshaw says that this body was organized by the Supreme Council in Washington formed in the preceding year. The Jones pamphlet characterizes it as a self-constituted body. It is difficult to reconcile Grimshaw's statement as it hardly seems probable that a daughter council would establish a rival in the Grand East of its parent so soon after its own creation. However, the absence of authentic data leaves the origin of King Frederick in obscurity although its derivation from the New York Supreme Council is asserted.

From the foregoing it is seen that up to 1880 there were five Supreme Councils functioning among colored Masons, a condition which was intolerable and violative of peace, harmony and logic. In that year the most important act in the history of the Prince Hall Scottish Rite was initiated—the union of these five masonic powers into two sovereign jurisdictions.

V

On April 1, 1889, the New York Council adopted a resolution inviting representatives from the other councils to a conference to discuss consolidation. This conference was held October 21, 1880, at which tentative plans for amalgamation were agreed on. Final action was set for January, 1881, and a call for this meeting was issued by the conference.

On January 13, 1881, accredited representatives of the five Supreme Councils met in New York City pursuant to this call. A Supreme Council of Deliberation was organized with David Leary presiding. After mature consideration the convention crystalized its sentiments in the following:

ARTICLES OF UNION

WHEREAS, The representatives of the following named Supreme Councils of the A. A. S. Rite of Free Masonry, claiming jurisdiction in the United States, viz: The Supreme Council for the Southern and Western Jurisdiction having its East at Baltimore, Md., and the Supreme Council for the Northern Jurisdiction of the United States and known as King Frederick Supreme Council, whose Grand East is at Philadelphia, Pa., and the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is also at the city of Philadelphia, Pa., and Commanded by Ill. Brother W. H. Cooper, and the Supreme Council of the United States of America and its Territories and dependencies, whose Grand East is at New York City, having assembled for the purpose of promoting the welfare of our Masonic Institutions, and knowing that united and concurrent action between us is the first requisite.

THEREFORE, Do we for ourselves and the members of our several Supreme Councils and all bodies under our jurisdiction, formally and solemnly renounce, adjudicate and transfer, all dignities, powers, and authorities claimed by us as members of the aforesaid Supreme

Councils in favor of two Supreme Councils hereinafter described, and which it is the purpose of this meeting to establish. The Supreme Councils for the Northern United States, the two whose Grand East is at Philadelphia, Pa., and the one whose Grand East is at New York City, shall unite, into one Supreme Council for the Northern Jurisdiction of the United States, and the two Supreme Councils, the one whose Grand East is at Baltimore, Md., and the one whose Grand East is at Washington, D. C., shall unite and form one Supreme Council for the Southern Jurisdiction of the United States.

The two Supreme Councils, the one whose Grand East is situated at Baltimore, Md., and the one whose Grand East is situated at Washington, D. C., shall select seven Brethren each (in all fourteen), and each of the Supreme Councils who are to form the Northern Jurisdiction, viz: the two Councils at Philadelphia and the one at New York, under these articles, shall select five Brethren each (in all fifteen), all to be Sovereign Grand Inspectors General of the 33d degree of the Scottish Rite, who shall meet each party in his own Jurisdiction and organize Supreme Councils of Sovereign Grand Inspectors General of the 33d degree according to the letter and spirit of the constitution of 1786 of our Order, they complying with all the requirements of the Order.

All other of the Ill. Brethren Sovereign Grand Inspectors General who now form a part of the Supreme Councils now represented shall become as soon as they have taken the obligation of submission, fealty and obedience to these Supreme Councils, honorary members thereof and shall retain the titles of their previous dignities as past officers.

All Warrants, Charters and Powers of Constitution, Records, etc., heretofore granted or made by either of the Supreme Councils named in Article 1st, or by their subordinate, shall be placed in the hands of a committee of the Supreme Council having jurisdiction for inspection, approval and endorsement by its seal and the signature of the proper officers; and all documents whatsoever, not receiving such seal and signature, are hereby declared null and void and of no effect.

We do hereby engage and promise each and all of us whose names are hereto appended that we will execute and observe and be governed by all and each of the Articles and clauses above contained and expressed, and that we will never violate nor infringe any of them in any manner whatever.

Signed in his own hand—

For the Supreme Council of the United States whose Grand East is at New York.

P. W. RAY, M.D., JOHN S. CHASE, S. R. SCOTTRON.

For the Supreme Council of the Southern Jurisdiction, whose Grand East is at the city of Baltimore, Md.

L. G. GRIFFIN, A. W. TANCIL,
HIRAM WATTY, JAS. A. HANDY.

For the Supreme Council of the Northern Jurisdiction, whose Grand East is at the city of Philadelphia, Pa.

W. H. MILLER, H. H. GILBERT,
J. T. ROBINSON, DAVID LEARY.

For the Supreme Council of the Northern Jurisdiction,

whose Grand East is Philadelphia, Pa., and known as King Frederick Supreme Council.

J. D. KELLEY, W. F. POWELL,
MOSES WHEELER, A. T. BOWMAN.

For the Supreme Council of the Southern and Western Jurisdiction, whose Grand East is the City of Washington, D. C.

THORNTON A. JACKSON.

Attest: (L.S.) R. S. SCOTTRON, 33° G. S. G., Supreme Council for the United States, Grand East New York City.

New York, Jan. 13, 1881.

It will be noticed that the delegates did for themselves and their principals solemnly renounce all powers and prerogatives claimed by them, and transfer all authority and allegiance to two jurisdictions, Northern and Southern, thereafter to be formed from the three bodies in New York and Philadelphia, and the two in Baltimore and Washington. Fealty and submission were pledged to the two new Supreme Councils, and the rank and dignities of the participants was preserved as honorary members or past officers.

Following this convention on April 9, 1881, King David Supreme Council, King Frederick Supreme Council, both of Philadelphia, and the Supreme Council of the United States at New York, formally consolidated into The Supreme Council, Northern Jurisdiction. The merger of the Baltimore and Washington councils was slower in being effected but on January 27, 1887, they merged into The United Supreme Council, Southern Jurisdiction.

Only one discordant note marred the harmony of the convention proceedings. Peter W. Ray of New York did not give his wholehearted support to the union. Because of some differences, and possibly because of personal umbrage, he repudiated the convention although he and the other New York delegates had signed the covenant adopted and pledged allegiance to the new organizations projected. The books and records of the New York council were never transferred as agreed, and hence there is no complete material about this organization. Ray attempted to revive the Supreme Council of the United States but the effort, after a brief period, was entirely unsuccessful. It was Ray's action in attempting to imperil the success of the union of 1881 which evoked the Jones pamphlet of 1888 with its severe castigation of Ray and the New York Council. In his zeal Jones may have exceeded the proprieties and treated this Council unjustly.

Following the very happy union of 1881 the Scottish Rite in the Prince Hall fraternity has been uniformly successful and progressive. Genuine harmony and amity prevails between the Northern and Southern jurisdictions. Official representatives are exchanged and honorary memberships in both organizations have been given reciprocally. Intervisitation over a long period of years has cemented the bonds of cordiality. The territorial jurisdiction of each body is scrupulously observed and respected so there have been no questions of invasion or infringement.

VI

In the light of the historic controversy between regular masonry and Prince Hall masonry in the symbolic degrees, it is surprising that no such condition ever existed in the Scottish Rite. But such is the fact. There has been very little contact between the colored and white jurisdictions of the rite, and, such as have been were marked by a genuine tolerance which ought to be the invariable rule in masonry. Two incidents exemplify this feeling and are symptomatic.

Albert Pike, who is easily the most distinguished peer America has produced, was generally considered a rabid Negrophobe. His published utterances certainly justify this characterization. His famous statement that he would renounce masonry rather than recognize Negro masons as brothers, and his further assertion that by the Convention of Lausanne, the Scottish Rite was saved from contamination by the "leprosy of Negro association" were reiterated during the excitement of the Grand Lodge controversy.

And yet in the face of this, when Pike completed his monumental work on the Scottish Rite, he turned over a complete set to Ill. Thornton Jackson, then Sovereign Grand Commander of the Prince Hall Southern Jurisdiction. His gifts are as follows:

1. Morals and Dogma.
2. Liturgy of the Ancient and Accepted Scottish Rite-1-3°; 4-14°; 15-18°; 19-30°; 31-32°.
3. Grand Constitution of 1762.
4. Latin Grand Constitution of 1786 and the Statutes of the Supreme Council, Southern Jurisdiction U. S. A., published by authority of the Supreme Council in 1859.
5. The 33°.

These works are in the library of the Prince Hall southern jurisdiction. It is hard to reconcile Pike's action and words, but his conduct is clearly one of those curious contradictions so often found in race relations in America.

An older generation of Prince Hall masons assert that Pike had all the prejudices of his slave-holding caste. He was violently opposed to the recognition or absorption of colored masons. But, they say, he was perfectly willing that the Prince Hall craft function as an independent fraternity. With this explanation it is possible to partly reconcile the utterances and deeds of this great masonic scholar.

The second incident relates to the Prince Hall Northern Jurisdiction. This body had been incorporated after the union of 1881 under New Jersey laws with a name identical with that of the white Supreme Council located in Boston. Colored Scottish Rite masons had operated under this name for years in perfect good faith, and with no thought of deception or of trespassing upon the jurisdiction of the other body. In 1924 they purchased some valuable real estate in Philadelphia for a Cathedral site, and it was then determined to re-incorporate under Pennsylvania laws. When articles of incorporation were filed in Harrisburg the similarity of names was discovered, and a situation developed which at one time might have caused a bitter and unmasonic controversy. But in this instance good sense and wise counsel prevailed on both sides, and this together with a commendable spirit of tolerance in the dominant or-

ganization resulted in an amicable solution. Ill. George W. Crawford, representing the Prince Hall rite, held conferences with Leon S. Abbott, Sovereign Grand Commander of the Boston organization in which the history and circumstances of the colored masons were explained, and in a spirit of concord and mutual self-respect, a very happy settlement was concluded. The colored masons readily agreed to change their name to "The United Supreme Council" and appended to this the phrase "Prince Hall Affiliation" to obviate any possible confusion as to identity. The following item was released to the Boston Herald, September 22, 1924:

OFFER "INFORMAL CO-OPERATION"

Boston, Mass., Sept. 22.—An offer of "informal co-operation" was extended last Wednesday by the Supreme Council A. A. S. R. Masons, Northern Masonic Jurisdiction in session in this city to the United Supreme Council (Prince Hall Affiliation) representing Negro Masons in the United States. Although no official recognition was adopted by the convention, the Supreme Council voted its policy of co-operation after hearing a report of the legal aspects of the situation arising from the similarity of names of the two organizations which existed until recently. The United Supreme Council changed its name in order to distinguish it from the organization meeting here. In appreciation of this action and to put itself on record for racial toleration Council decided to adopt an attitude of co-operation which was generally felt would be advantageous both for the Negroes and the community at large.

The work of the two organizations is said to be approximately the same and the colored fraternity which is chartered in Pennsylvania is a large and prosperous organization having members in all of the northern states. Philadelphia is the Grand East for this organization.

Ill. Abbot reviewed the entire matter in his allocution and in closing said:

"I feel that the whole matter was finally disposed of in a way that cannot embarrass us in the future, and at the same time, in a way satisfactory to our colored friends."

In this happy manner the genius and spirit of masonry was given expression, and it is in striking contrast to the passion and heat generated in grand lodges over Negro masonry. And it is this display of tolerance, exemplifying the real genius of masonry, which justifies the belief that the slow but certain attrition of time will gradually obviate the social and psychological differences which operate to deny Prince Hall masons full, complete and entire fellowship in the great Universal Fraternity.

SOVEREIGN GRAND COMMANDERS UNITED SUPREME COUNCIL

NORTHERN JURISDICTION

David Leary, 1856-1881; William Cooper*, 1881; Moses Wheeler (acting), 1881-1884; Moses Wheeler, 1884-1887; David C. Gray*, 1887-1888; Phillip T. Colding (acting), 1888-1890; George Wellington Roper*, 1890-1898; Robert LaFayette Reed (acting), 1898-1899; Joshua David Kelly*, 1899-1910; Robert Henry Hercules (acting), 1910-1911; Robert Henry Hercules*, 1911; James Francis Rickards (acting), 1911-1914; James Francis Rickards*, 1914-1921; Sumner A. Furniss (acting), 1921-1923; Sumner A. Furniss, 1923- (*Died in office.)

SOUTHERN JURISDICTION

William H. Thomas, 1869-1887; Thornton A. Jackson, 1887-1904; J. L. H. Smith, 1904-1912; Robert L. Pendleton, 1912-1929; Willard W. Allen, 1929-.

CONSISTORIES—NORTHERN JURISDICTION

DeMolay, Philadelphia, Pa.; DeHugo, Camden, N. J.; King David, New York, N. Y.; St. Cyprian, Pittsburgh, Pa.; Corinthian, Wilmington, Del.; Wolverine, Detroit, Mich.; New Haven, New Haven, Conn.; Nimrod, Harrisburg, Pa.; Douglas, Plainfield, N. J.; Mt. Sinai, Providence, R. I.; Bezaleel, Cleveland, O.; Kaw Valley, Topeka, Kansas; Holy Sepulchre, Boston, Mass.; Western Star, Wichita, Kansas; Orient, Kansas City, Kansas; King Solomon, Cincinnati, Ohio; L. D. Easton, Columbus, Ohio; Mt. Calvary, Atlantic City, N. J.; Willamette, Portland, Ore.; Constantine, Indianapolis, Ind.; Miami, Troy, O.; Joshua David Kelley, Omaha, Neb.; Western, Chicago, Ill.; Bison, Buffalo, N. Y.; Mountain Plains, Denver, Colorado; Malta, Richmond, Ind.; Mt. Olive, Newport, R. I.; Sardonias, Jersey City, N. J.; Peninsular, Lansing, Mich.; Utica, Utica, N. Y.; William Fred Powell, Des Moines, Iowa; Ophir, Trenton, N. J.; Menelik, Springfield, Ill.; Samuel W. Gordon, Asbury Park, N. J.; St. John, Evansville, Indiana; Mountain, Altoona, Pa.; Lycoming, Williamsport, Pa.; Pride of Coatesville, Coatesville, Pa.; Marion, Marion, Ind.; Long Island, Brooklyn, N. P.; Magic City, Gary, Ind.; Tyree, East St. Louis, Ill.; Charles E. Gordon, Chester, Pa.; Fort Wayne, Fort Wayne, Ind. Total—44.

CONSISTORIES—SOUTHERN JURISDICTION

Red Cross, Birmingham, Ala.; Booker Washington, Tuskegee, Ala.; Oriental, Mobile, Ala.; Prince Hall, Montgomery, Ala.; West Gate, Phoenix, Ariz.; Malta, Fort Huachuca, Arizona; Noah, Nogales, Ariz.; J. L. H. Smith, Little Rock, Ark.; Vapor City, Hot Springs, Ark.; Angerona, Pine Bluffs, Ark.; Victoria, Oakland, Calif.; Los Angeles, Los Angeles, Calif.; Kern, Bakersfield, California; San Diego, San Diego, Calif.; Jonathan Davis, Washington, D. C.; Key West, Key West, Fla.; Jackson, St. Augustine, Florida; C. H. Henry, Quincy, Florida; J. Madison Jenkins, Palatka, Fla.; Atlanta, Atlanta, Ga.; Savannah, Savannah, Ga.; Tyre, Fort Benning, Ga.; Oak City, Bambridge, Ga.; Alexander Harris, Quitman, Ga.; Amity, Albany, Ga.; Lebanon, Augusta, Ga.; St. Phillips, Thomasville, Ga.; Joppa, Fort Riley, Kansas; Paducah, Paducah, Ken.; Phoenix, Hopkinsville, Ken.; Blue Grass, Lexington, Ken.; Hiram, Covington, Kentucky; Louisville, Louisville, Kentucky; Lily Beauty, Lynch, Kentucky; Joshua, DeRidder, Louisiana; Eureka, New Orleans, La.; Baton Rouge, Baton Rouge, La.; St. Joseph, Oakdale, La.; Ajax, Alexander, La.; Iberia, New Iberia, La.; James O. Bampfield, Shreveport, La.; Natchitoches, Natchitoches, La.; Hiram, Baltimore, Md.; Joabert, Cumberland, Md.; Forest, Forest, Miss.; Eureka, Natchez, Miss.; Jackson, Jackson, Miss.; Union, Tupelo, Miss.; Jago, Jago, Miss.; Osiris, Starkville, Miss.; Vicksburg, Vicksburg, Miss.;

Charles T. Hullurn, Gulfport, Miss.; R. L. Pendleton, Hattiesburg, Miss.; Keystone, Brookhaven, Miss.; Constantine, Woodville, Miss.; Moss Point, Moss Point, Miss.; Clarksdale, Clarksdale, Miss.; J. T. Shields, Louisville, Miss.; McComb, McComb, Miss.; Laurel, Laurel, Miss.; Simpson Progressive, Rosedale, Miss.; Taylorsville, Taylorsville, Miss.; Aberdeen, Aberdeen, Miss.; Drew, Drew, Miss.; Eureka, St. Louis, Miss.; Kansas City, Kansas City, Mo.; St. Joseph, St. Joseph, Mo.; Sanhedrin, Albuquerque, New Mexico; Charlotte, N. C.; New Bern, New Bern, N. C.; Asheville, Asheville, N. C.; J. W. Moon, Rocky Mount, N. C.; Cleveland, Shelby, N. C.; Greensboro, Greensboro, N. C.; Wilmington, Wilmington, N. C.; Winston-Salem, Winston-Salem, N. C.; Middle West, Tulsa, Okla.; Diamond, McAlester, Okla.; Great Western, Oklahoma City, Okla.; Northwestern, Guthrie, Oklahoma; South Eastern, Hugo, Oklahoma; Sanhethin, Muskogee, Okla.; C. C. Johnson, Columbia, South Carolina; King Frederick, Memphis, Tenn.; Twin City, Bristol, Tenn.; T. P. Haraldson, Jackson, Tenn.; S. M. Strayhorne, Chattanooga, Tenn.; W. S. Thompson, Knoxville, Tenn.; J. A. Henry, Nashville, Tenn.; King Solomon, Oakland, Tenn.; Dale, Dallas, Texas; St. George, Beaumont, Texas; Douglass Burrell, Houston, Texas; Lone Star, San Antonio, Texas; Rio Grande, El Paso, Texas; Alpha and Omega, Norfolk, Virginia; Richmond, Richmond, Va.; Acorn, Roanoke, Va.; Fidelity, Belleville, Va.; Constantine, Lynchburg, Va.; John W. Kirby, Hampton, Virginia; Petersburg, Petersburg, Va.; R. L. Pendleton, Charlottesville, Va.; Kanawha, Charleston, W. Va.; Thornton A. Jackson, Wheeling, W. Va.

OFFICERS—1940

SOUTHERN JURISDICTION

Willard W. Allen, Most Puissant Sovereign Grand Commander, McCulloh and Mosher Streets, Baltimore, Maryland.
Cicero A. Lee, Puissant Lieutenant Grand Commander, Washington, D. C.
John L. Webb, Grand Minister of State, Hot Springs, Arkansas.
George H. Fitzhugh, Grand Treasurer General, H. E., 4591 St. George Avenue, Baltimore, Maryland.
James T. Beason, Grand Secretary General, H. E., 1633 Eleventh Street, N.W., Washington, D. C.

NORTHERN JURISDICTION

Sumner A. Furniss, Most Puissant Sovereign Grand Commander, 401 Indiana Avenue, Indianapolis, Indiana.
George W. Crawford, Lieutenant Sovereign Grand Commander, 42 Church Street, New Haven, Conn.
James E. White, Minister of State, 3630 Vernon Avenue, Chicago, Ill.
William A. Heathman, Treasurer General, Holy Empire, 42 Westminster Street, Providence, Rhode Island.
Conwell Banton, Secretary General, Holy Empire, 924 French Street, Wilmington, Delaware.



AFTER 59 YEARS



The stone illustrated above was inscribed by Charles Watts on June 24, 1883, at the summit of Green Mountain (now called Cadillac Mountain) on the island of Mt. Desert, Maine, who carved the stone while waiting dinner at the hotel, at that time a popular summer resort, leaving it outside as a memento of the climb to the highest point on the island.

Fifty-nine years later a workman cleaning up a pile of material along the roadway, came across the stone, and observing an inscription upon it, turned it over to the assistant superintendent of the Acadia National Park, who is Most Worshipful Benjamin L. Hadley, Grand Master of the Grand Lodge of Masons in Maine.

The stone remained in Brother Hadley's desk for a short time without any light being shed as to its previous history. Later on in the year, M. W. Brother Hadley

visited the Grand Lodge of Massachusetts and in visiting the Museum on the second floor, met Brother Charles A. Watts, the custodian, who showed him around.

During the tour of the Museum Brother Watts, learning that Brother Hadley was from Bar Harbor, Maine, disclosed that he had been raised in Esoteric Lodge in Ellsworth, Maine. At the moment Brother Hadley's interest in the Museum was so great he failed to recall the "Watts" stone in his desk drawer at home. Some weeks after his return to Bar Harbor, however, while at his desk, the name "Watts" came to mind and he recalled it was the name of the Brother in the Temple in Boston who had showed him through the Museum. Immediately he recalled the stone in the desk drawer. Opening the drawer and examining the stone, the two names were identical, even to initials! Then and there he promised himself that on his next trip to Boston he would carry the stone to Brother Watts to learn if it had been he who had inscribed it and thrown it aside nearly sixty years before. Before that trip materialized, Brother Hadley examined the records of Esoteric Lodge in Ellsworth, Maine, now consolidated with Lygonia Lodge of that city, and verified Brother Watts's membership, he having joined the lodge in 1883.

On his next visit to the Grand Lodge of Massachusetts, in October of 1942, M. W. Brother Hadley brought the stone along with him and after exchanging a few greetings with Brother Watts showed him the stone, which Brother Watts admitted was his carving and told of the incident and after recovering from his surprise, he thanked the Grand Master for returning the stone which brought back happy memories to him of a very pleasant trip to the top of Green Mountain.

A CHRISTMAS HOMILY

By M. H. LICHLITER, 33°

What a strange Christmas! There are those among us who say they have no heart for it at all. Why talk of Christmas in a mad world? How fares the Child of Bethlehem in the murk and tragedy of war? What have we to do with the wonder of watching shepherds, and with the song of angels in the beauty of the Christmas dawn?

Not much, let us confess, if we cling wistfully to the traditional rendering of the first Christmas carol, "Glory to God in the highest, peace on earth, good-will toward men." That is the high idealism of Christmas. It seems hopelessly utopian in 1942, even to a man of faith. But what if the angels did not sing it that way? The Greek lends itself to other translations, one of which grips the imagination because it confronts us with the realism of Christmas: "Glory to God in the highest, and on earth peace—to men of good-will." That makes sense.

To men of good-will—peace! Does that include the

men in the armed forces who stand between us and the brutal ruthlessness of the foe? Most certainly it does! Is there any loftier expression of good-will? "Greater love hath no man than this, that a man lay down his life for his friends." This is the answer to the shallow, unintelligent and often hysterical secularism which insists that a man cannot fight unless he hates. That is perilously close to treason, for it implies that we are not fighting for anything in this war, but only against our enemies. It implies that there is no lofty moral purpose which summons men to the colors.

There is, to be sure, an inescapable passion of combat, when a man "sees red," when he must kill or be killed. That is not hate. We must, of course, so crush our foes that they cannot threaten the peace of the world again, but we must realize that this is a global war to preserve for future generations our traditions of freedom, our faith in the dignity of the common man and the rights of the individual. We are fighting for free enterprise

in a free State, with all trends toward collectivism kept rigidly under the control of the democratic process. We are fighting for our right to worship God in our own way, for the right to speak the truth fearlessly as God gives us to see the truth, and for the right to assemble ourselves together in the peaceful fellowship of the family, the church, the club, and the lodge. If these objectives are not compatible with the spirit of good-will, nothing is.

To men of good-will—peace! That is something more than a casual friendliness. It is friendliness in action. Love itself is best defined as active good-will. Freemasons need no exhortation at Christmas time so far as gifts of money are concerned. There is always a generous response when the Hospitaller passes the box of fraternal assistance. That is one important expression of good-will, but the Christmas evangel goes deeper than that.

Are we men of good-will? It is a searching question. Do we invariably undergird a brother's weakness with our strength? Do we protect his good name against whispered scandal or gossip? Even if it is true do we seek the extenuating circumstance? Do we stand by him to help him out of trouble when life tumbles in?

Do we in honor prefer one another? Is there in us a gracious modesty which restrains us from pushing ourselves forward? Psychologists assure us that much of the tension and restlessness in modern life may be traced to the unsatisfied ego in men and women, to an inordinate love of the limelight, to an unquenchable ambition for preferment. All this sort of thing substitutes the will-to-power for good-will.

There is one royal law of leadership which has never been surpassed by all the wisdom of the centuries: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." That is an open but unfrequented path both to peace and to power.

To men of good will—peace! Christmas offers us both the good-will and the peace. "Christmas says to each one of us . . . I touch self-seeking and it gives place to good-will. I challenge the evil plans of men and they hide them in holly. I lay my hands on hard faces and make them tender. I come to saddened children and make them laugh. I confront the cynic and give him, at least, a passing faith. I draw near to those who labor for a brotherly world and assure them of spiritual forces that are their unseen support."

The Craft at Work

DECEMBER ANNIVERSARIES

Paul Revere, a Revolutionary patriot, was elected Grand Master of the Grand Lodge of Massachusetts, December 12, 1794, and served until December 27, 1798.

Robert Macoy, Masonic author and publisher, received the 33rd degree honorary, Northern Masonic Jurisdiction, December 9, 1850.

William N. Doak, first American-born Secretary of Labor (1930-33) and a member of the Roanoke, Va., Scottish Rite Bodies, was born at Rural Retreat in Wythe County, Va., December 12, 1882.

Sir Alfred F. Robbins, noted English journalist, playwright and author, was initiated in Gallery Lodge No. 1928 (Lodge for Journalists), London, in December, 1888, and became Master of the lodge in 1902.

Alexander Herrman, one of the three leading magicians, died while traveling from New York to Pennsylvania, December 17, 1896, and was buried with Masonic ceremonies in Woodlawn Cemetery near New York City.

William B. McKinley, U.S. Senator from Illinois (1921-26) and a member of Western Star Lodge No. 240, Champaign, Ill., died at Martinsville, Ind., December 7, 1926.

Alexander M. Dockery, Governor of

Missouri (1901-05) and Grand Master of the Grand Lodge of that state in 1881, died at Gallatin, Mo., December 26, 1926.

Winfield T. Durbin, 33°, Governor of Indiana (1900-04) and Grand Commander of Knights Templar in that state, died December 18, 1928, at Anderson, Ind.

Andrew W. Mellon, Secretary of the Treasury under three Presidents and U.S. Ambassador to Great Britain in 1932, was made a Mason "at sight" at Pittsburgh, Pa., by the Grand Master of Pennsylvania, December 29, 1928.

William W. Brandon, Governor of Alabama (1923-27) and a member of the Birmingham Scottish Rite Bodies, died December 7, 1934.

Harry G. Leslie, Governor of Indiana (1928-33) and a 33° member of the Northern Masonic Jurisdiction, died at Miami Beach, Fla., December 10, 1937.

Alva B. Adams, U.S. Senator from Colorado, received the 33rd Degree Honorary, Southern Jurisdiction, December 16, 1939, at Denver, Colo. His death occurred at Washington, D.C., December 1, 1941.

Joseph E. Morcombe, newspaperman and Masonic editor, received the 33rd Degree Honorary, Southern Jurisdiction, December 16, 1939.

LIVING BRETHREN

Gen. George C. Marshall, Chief of Staff, U.S. Army, was made a Mason "at sight" by the Grand Master of the Grand Lodge, District of Columbia, December 16, 1941. He was born at Uniontown, Pa., December 31, 1880.

Louis G. Clarke, 33°, Emeritus Member of the Supreme Council, 33°, Southern Jurisdiction, was made a member of Oregon Commandery No. 1, K.T., Portland, Ore., December 13, 1881.

Fiorello H. LaGuardia, Mayor of New York City, was born in that city, December 11, 1882. He is a life member of Garibaldi Lodge No. 542.

Roland H. Hartley, 33°, former Governor of Washington (1925-33) and Past Grand Commander of Knights Templar, received the 32nd degree, Scottish Rite, at Minneapolis, Minn., December 4, 1886.

Frederic H. Stevens, Deputy in the Philippine Islands of the Supreme Council, 33°, Southern Jurisdiction, was raised in Lawn Lodge No. 815, Chicago, Ill., December 5, 1908.

Irving Berlin, composer of popular music, received the 32nd degree, Scottish Rite, at New York, N.Y., December 23, 1910.

Richard E. Bird, Past Grand Master of the Grand Lodge of Kansas, received the

December, 1942]

33rd Degree Honorary, Southern Jurisdiction, December 6, 1917.

Robert S. Barrett, Grand Master of the Grand Lodge of Virginia, received the 33rd Degree Honorary, Southern Jurisdiction, December 7, 1927.

George F. Shafer, first native-born man in North Dakota to be elected Governor of the state (1929-33), affiliated with the Scottish Rite at Bismarck, N. Dak., December 12, 1934.

Hugh A. Butler, U.S. Senator from Nebraska, received the 32nd degree, Scottish Rite, at Omaha, Nebr., December 12, 1935.

Henry Ford, automobile manufacturer and philanthropist, received the 33rd Degree Honorary at a special session of the Northern Supreme Council, at Detroit, Mich., December 6, 1940.

Henry M. Jackson, U.S. Representative from Washington, received the 32nd degree, Scottish Rite, at Everett, Wash., December 18, 1940.

ILLINOIS

The Grand Commandery, Knights Templar, of Illinois, held its annual conclave at Chicago in September, at which time Warren Archie MacCollum of Rockford, Ill., was elected Grand Commander and Edward Albert Glad of Chicago, Grand Recorder.

The Scottish Rite Bodies of Chicago held a patriotic night, Thursday evening, December 3rd, in the Scottish Rite Cathedral, when a service flag and honor roll was dedicated. The meeting was to honor members in the Armed Forces of our country.

CZECHOSLOVAKIAN MASONRY

A Czech Mason now in this country, under date of November 15th, sends the following information:

"Today my heart is filled with brotherly joy, for the Light, which was extinguished by brute force in our Temples, does live and is showing us our way in all countries where Freemasonry lives.

"Mr. Vladimir Klecanda, Deputy Senior Grand Warden of the National Grand Lodge of Czechoslovakia, has succeeded in escaping and is now living in London, where he exercises the function of a vice-chairman of the Czechoslovak State Council, which represents in exile the dissolved Parliament of the Czechoslovak Republic.

"Mr. Klecanda brought Light into exile and established in London a Czechoslovak Lodge, 'Jan Amos Komensky (Comenius) in Exile.' This lodge is uniting all of the Masons from both obediences—the National Grand Lodge of Czechoslovakia and the Grand Lodge 'Lessing zu den Drei Ringen.' The membership in this lodge is now about fifty.

"The great understanding of these ef-

MASONIC CRAFTSMAN

forts to preserve the Light for the duration of the war was magnanimously manifested when the United Grand Lodge of England recognized Mr. Vladimir Klecanda as the Grand Master of the National Grand Lodge of Czechoslovakia in Exile."

WISCONSIN

Leo F. Nohl, Grand Master of the Grand Lodge of Wisconsin, in response to a large number of requests that the sons of Masons be given some means of identification when they visit Masonic Service Centers, has worked out a plan that will guard against misuse. Formerly, individual letters of identification were given, but requests became so numerous that a new plan had to be adopted. The application must contain the full name of the son, his age, his rank, and, if possible, the name of the military unit to which he is attached. The certificate will assert that the father is a member in good standing of one of the lodges under the jurisdiction of the Grand Lodge of Wisconsin, F.&A.M.

Minocqua Lodge No. 330, of Wisconsin, on October 22nd celebrated the paying off of their mortgage in full. The temple was built in 1927, at a cost of \$21,000. When it was completed, there was a mortgage of \$7,000 on it. Since that time only \$500 was paid off. About a year ago a movement was started by Sever Christopherson, Master of the lodge, to pay off the mortgage. Through contributions of both Masons and non-Masons who have summer homes in that locality, the money was raised. This is in line with the advice of the Grand Lodge of Wisconsin to liquidate heavy temple debts now.

UNITED STATES SENATORS AND GOVERNORS

WHO ARE MASONS

A check since the November, 1942, elections shows that of the 48 Governors, 34 are Masons, and so far as their membership in the Scottish Rite is known 6 are 33rd degree and 19 are 32nd degree Masons.

Governor John W. Bricker of Ohio is a 33° active member of the Northern Masonic Jurisdiction. Governors Earl Warren, 33°, of California, Walter W. Bacon, 33°, of Delaware, John Moses, 32°, of North Dakota, and Earl Snell, K.T., of Oregon are Past Grand Masters of their respective states, and Governor F. C. Donnell, 33°, of Missouri is present Grand Master.

Of the 96 U.S. Senators, 55 are Masons, of whom 5 are known to be 33rd degree Masons and 25 are known to be 32nd degree Masons. Senator Harry S. Truman, 32°, of Missouri, is a Past Grand Master of that state.

\$22,500 BEQUEST

Acacia Masonic Lodge of Ontario, Ore., has been bequeathed \$22,500 under the will of Thomas Turnbull, pioneer stockman, who owned and operated a ranch in Malheur County. Of this amount, \$10,000 goes to the lodge's building fund; \$10,000 is left in trust to provide medical care, food and clothing for the poor and needy of Ontario; \$2,500 is left in trust for the benefit of the Ontario cemetery. Also \$7,000 was left to the city of Ontario for the Malheur County Library, the income from which must be used for the purchase of books.

THE GRAND LODGE OF GEORGIA

The 156th communication of the Grand Lodge of Georgia began on October 27th, in the city of Macon. The report of Grand Master Zach Arnold was well received and showed that he had been diligent throughout the year, as he reported 200 official visitations, including conferences in connection with the duties of his office. The report of the grand secretary showed a net gain of 1,096, and probably a most remarkable thing regarding it was the report of 739 affiliations and 828 reinstatements. The total membership is 40,427 in 463 lodges.

Past Grand Master Joe P. Bowdoin and Grand Treasurer Frank C. Jones died during the year.

A very generous action on the part of Grand Lodge was the opening of the Masonic Orphans Home to children of profanes. It had developed that the Home was not used to its full capacity by orphans of Masons and, consequently, it was decided that orphans of non-Masons would be admitted up to 90 per cent of the Home's capacity. These orphans were to be recommended by Masonic lodges near their homes.

The Masonic Youth Band, which is under the auspices of Sycamore Lodge of Ashburn, Ga., composed of boys and girls of that city, furnished the music during an open meeting and patriotic rally. The officers of the Grand Chapter of the Order of the Eastern Star were introduced.

E. D. Wells of Savannah was elected Grand Master for the coming year. He is a 33rd degree Mason and, for many years has been secretary of the Scottish Rite Bodies in that city.

SUSPENDED

The Masonic Digest of Los Angeles, Calif., announces in the November issue that it is suspending publication for the present, but will resume at the earliest possible date. Many of its personnel have gone into the military service and it is increasingly difficult to obtain printer's supplies.

INDIANA

The Grand Lodge of Indiana dedicated the new hall of Steuben Lodge No. 728 at Pleasant Lake with Grand Master Clarence R. Martin presiding. The lodge feels particularly gratified over this building. First of all, it is the result of the craftsmanship of its own members, and secondly, it is fully paid for.

COLORADO

Masonry is very strong in Colorado in both the York and Scottish Rites. Nearly every member of the Supreme Court of the state is a Mason.

At the 82nd communication of the Grand Lodge of Colorado the following Scottish Rite Masons were elected to office: Herschel Horn, K.C.C.H., Deputy Grand Master; John R. Clark, K.C.C.H., Senior Grand Warden; Edward C. Hanley, 33°, Grand Treasurer; Charles A. Patton, 33°, Grand Secretary; Arthur F. Ragatz, K.C.C.H., Grand Chaplain; Grover C. Olinger, 33°, Senior Grand Deacon; Frank D. Allen, 32°, Junior Grand Warden; S. Stuart Krebs, 32°, Grand Marshal; Harry W. Bundy, 33°, Junior Grand Deacon; and C. Wheeler Barnes, 32°, Junior Grand Steward.

At the 68th meeting of the Grand Chapter of Royal Arch Masons the following were elected: Harry W. Bundy, 33°, Grand High Priest; Clyde T. Knuckey, 32°, Grand Scribe; Fred G. Walsen, 33°, Grand Treasurer, and Charles A. Patton, 33°, Grand Secretary.

The 48th session of the Grand Council, Royal and Select Masters, elected William R. Arthur, K.C.C.H., Deputy Grand Master, Charles F. Banzhaf, 32°, Treasurer, and Charles A. Patton, 33°, Secretary.

At the 67th Conclave of the Grand Commandery of Knights Templar the following were elected: William H. Ellis, 32°, Grand Commander; Harry W. Ridgway, K.C.C.H., Grand Treasurer; Charles A. Patton, 33°, Grand Recorder, and Hugh E. Clucas, 32°, Grand Prelate.

There are four full sets of Scottish Rite bodies in the state, two at Denver, one at Grand Junction and one at Pueblo. The fall reunions were very successful, with the following number of Master Masons receiving the degrees: Denver No. 1 Bodies—46; Denver No. 2 Bodies—58; Grand Junction—19; Pueblo—58.

Edward C. Stokes, former Governor of New Jersey, and a member of Shekinah Lodge No. 58, Millville, N. J., since 1893, died on November 4, 1942, at the age of eighty-two. On May 4, 1943, he would have been 50 years a Master Mason.

ENGLAND

Col. Ernest George Dunn, D.S.O., 33°, has been made Grand Secretary General of the Supreme Council, 33°, of England and Wales, succeeding the late lamented John C. F. Tower, 33°.

TENNESSEE

In the grand secretary's report to the Grand Lodge, at its annual session in January, a substantial net gain in membership will be indicated for the past Masonic year. Leila Scott Lodge No. 289 of Memphis led all of the lodges in the increase of membership, reporting a gain of sixty-five.

In addition to those previously listed, eight lodges will report that more than a dollar per capita has been contributed towards the completion of that great Masonic endeavor—the George Washington Masonic National Memorial at Alexandria, Va. As their finances permit, gradually the lodges in Tennessee are paying their full quotas, some going over their required amounts. The Grand Lodge issues a Certificate to each lodge when it has met its quota.

The Masonic Home at Nashville was liquidated a few years ago as it cost the Grand Lodge more to maintain it than it did to take care of the widows and educate the orphans in their home environments. These beneficiaries are looked after by the Board of Control, the executive manager being Lucian C. Connell. He has made a great success of this plan and has taken care of all those who had to be taken care of at much less expenditure than when the Masonic Home was maintained.

The National Masonic War Savings Bond campaign is progressing very well in Tennessee, and every Mason and every Masonic Body in the state that can do so has been requested by the Grand Lodge to invest now to aid in the preservation of our country by the purchase of War Bonds.

Grand Master Will W. Herron, 32°, will preside at the meeting and will likely be succeeded in office by Deputy Grand Master Arch E. McClanahan. Grand Secretary T. E. Doss, K.C.C.H., will undoubtedly be continued in the office he has held for a number of years.

SOUTH DAKOTA

The Masonic lodges in South Dakota have been very busy with courtesy work. About the first of December there were about twenty requests from lodges in other states to have the degrees conferred in South Dakota upon their candidates.

The Scottish Rite Bodies at Aberdeen recently added five Masters of the Royal Secret to their membership.

CALIFORNIA

Jonathan D. Stevenson, Colonel of the First New York Volunteers, which set sail from New York in September, 1846, and was garrisoned in California from May, 1847, to August, 1848, was the first Grand Master of the Grand Lodge of California. His headquarters were in Los Angeles, and his tact and skill in handling native Californians was important from a practical standpoint.

FARGO, NORTH DAKOTA

A new Masonic Service Center has opened in the Masonic Temple at Fargo, North Dakota, and is popular with the thousand and more men of the officers candidate school at the Agricultural College. Formal dedication took place on November 7th, when the officers of all the Masonic bodies of Fargo gave a stag party to the service men.

El Zagal Shrine Temple has turned over to the Center its entire club facilities, including card room, billiard room, lounge, showers and the finest indoor swimming pool in the northwest. The Scottish Rite has donated the use of its reading and writing rooms, the Grand Lodge Library has tendered its service and a standing committee consisting of the heads of all the bodies will be in charge. Not to be left out of the picture, the two local chapters of the Eastern Star furnish refreshments at all parties, and provided fifty dozen home-baked cookies for the opening party. Plans are being made for a monthly dance or other entertainment. To date, this is the only service Center in the area.

ODD JOBS

One of the joys of a Masonic Service Center Field Agent is that he never knows what odd adventure his time on duty may bring.

Among services rendered by Field Agents the following are all in the day's work; arranging a wedding; dissuading a would-be suicide; getting mother-to-be to a hospital in time for baby to be born in a bed, not the street; supplying baseball equipment for searchlight and anti-aircraft crews far from a city; arranging a bed in an automobile for a soldier for whom at midnight no room was open; finding living quarters where no quarters are for mothers and wives who come to visit sons and husbands in camps; providing a friendly shoulder for some boy to lean on who has had sad news from home; giving an unexpected and free long distance call to some soldier worried about not hearing from his wife; finding a sympathetic lawyer who is a Craftsman to give free advice in legal matters reaching a soldier by mail; giving first aid to injuries received while on

leave (every Masonic Service Center has a first aid kit); calling on the ill and injured in hospitals; looking up the lad whose mother and father are frantic because he has not written and persuading him to write and so on, *ad infinitum*.

Whatever the service needed, the Field Agent is taught to give it; and *give* means what it says. Field Agents and Masonic Service Centers sell nothing; whatever they have to give is *given*.

A JEWEL FOR

GOVERNOR BRICKER

Ill. Frank Arthur Smythe, 33°, Deputy for Ohio, called a special meeting of all members of the Supreme Council resident in the District of Ohio, to follow one of the sessions of the Grand Lodge in Columbus on October 20, 1942.

Ill. John William Bricker, 33°, Active Member of the Supreme Council for Ohio, and Governor of the Commonwealth was the guest of honor. In courteous and dignified words, Ill. Bro. Smythe presented the jewel of an Active Member of the Supreme Council to Ill. Bro. Bricker who responded in his usual gracious manner. Ill. Elmer R. Arn, 33°, Active Member for Ohio added a word of greeting, and the good wishes of the M. P. Sovereign Grand Commander of the Southern Jurisdiction, were conveyed to Governor Bricker by Ill. J. Claude Kieper, 33°.

Many, if not most, of the present Active Members of the Supreme Council received their jewels quite informally at the time of their election, but a formal, non-ritualistic ceremony such as Ill. Bro. Smythe arranged for this happy occasion should establish a precedent. It adds to the dignity of the Rite and is an inspiration not only to a new Active Member, but to all Honorary Members in attendance.

SCOTLAND CARRIES ON

Brethren of the Supreme Council for Scotland have felt very keenly the sacrifices demanded by the war. These have been made willingly and gladly. The war seems only to have intensified the courageous spirit always characteristic of our Scottish brethren and they carry on with fidelity and zeal.

"The Supreme Council" they say "are anxious for the Sovereign Chapters in countries overrun by the enemy—Burma, Malaya, Hong Kong and Rabaul (New Britain). They pray that Australia and New Zealand, now threatened, will be spared the horrors of invasion."

With the coming of victory and peace there will be an aggressive policy of reorganization, and in Scotland itself, a full program of work will be resumed.

The Rt. Hon. The Earl of Stair, 33°, K.T., D.S.O., is the M. P. Sovereign Grand Commander. At a recent ses-

sion in Boston he was made an Emeritus Member of Honor of our own Supreme Council.

GENEROUS VIRGINIA

Grand Master Robert S. Barrett, of Virginia, came to Washington in the middle of November to hand Virginia's check for \$5,000 to Executive Secretary Claudy.

That the Craft in Virginia might see the event, a photographer pictured the two brethren in the act of giving and receiving the check; doubtless the picture will appear in the *Virginia Masonic Herald*, fine and well-edited publication of Masonry in that State.

Incidentally, the executive secretary declares to all and sundry his entire willingness to go anywhere at any time to be photographed receiving four figure checks for the welfare work of the Association!

MASONIC CENTERS

New London, Conn.; Washington, D.C.; Jacksonville, Fla.; Columbus, Ga.; Belleville, Ill.; Chicago, Ill.; Highland Park, Ill.; Rantoul, Ill.; Rockford, Ill.; Waukegan, Ill.; Alexandria, La.; Portland, Me.; Battle Creek, Mich.; Mr. Clemens, Mich.; Trenton, Grosse Ile, Mich.; St. Paul, Minn.; Neosho, Miss.; Neosho, Miss.; Newburg, Miss.; Rolla, Miss.; St. Louis, Miss.; Atlantic City, N.J.; Trenton, N.J.; Black River, N.Y.; New York, N.Y.; Rome, N.Y.; Stapleton, S.I., N.Y.; Fargo, N.D.; Lawton, Okla.; Muskogee, Okla.; Jamestown Island, R.I.; Newport, R.I.; Columbia, So. Car.; Rapid City, So. Dak.; Sioux Falls, So. Dak.; Sturges, So. Dak.; Norfolk, Va.; Alexandria, Va.; Petersburg, Va.; Madison, Wis.; Sparta, Wis.

Others are being established as money is contributed.

SCOTTISH RITE NOTES, N.M.J.

Indianapolis Chapter of Rose Croix sponsors a series of six Sunday afternoon religious services known as "The Indianapolis Cathedral Hour." These are addressed by leading clergymen, and the music is furnished by six outstanding musical organizations of the city. This significant community service is greatly appreciated, not only by our Scottish Rite members, but also by the general public.

Trenton, New Jersey, made a striking adjustment to war-time conditions by a streamlined one-day Reunion. The class, known as the Railroad Class, was the largest in ten years. The constitutional number of degrees were conferred with remarkable fidelity to ritual and unusual dramatic excellence. Six hundred were present at the banquet which was addressed by the Grand Prior of the Su-

preme Council. Ill. Frank C. Sayrs, 33°, Deputy for New Jersey gave a very helpful address just before the conferring of the 32°. Ill. Isaac Cherry, 33°, Active for New Jersey was active also in the degree work. The success of the day reflects great credit upon Ill. Edgar H. Wilson, 33°, Commander-in-Chief, and his able and efficient colleagues.

Lehigh Consistory in Allentown, Pennsylvania, is making a similar appeal to busy professional men and to defense workers who cannot attend a reunion of several days. Their announcement "All the degrees in one day" means, of course, the number of degrees prescribed by the Constitutions as a minimum. This attracted the largest class in many years. The candidates are advised that they cannot possibly understand what the Scottish Rite stands for unless they take advantage of every opportunity to witness the other degrees.

A splendid example of true Masonic cooperation is furnished by the Scottish Rite Masons of Louisville, Kentucky. There is a new Symbolic Lodge at Fort Knox and as many as forty members at a time make the trip to the military reservation to assist in the degree work.

Peoria Consistory, Illinois, has been sponsoring a number of "Pilgrimages" to lodges outside the city of Peoria. These meetings have been addressed by distinguished leaders of the Scottish Rite and have proved most successful in arousing interest in the "General MacArthur Class" which aspires to enroll seventy-five members in recognition of the seventy-fifth anniversary.

The Valley of Indianapolis is justly proud of its Year Book. This small compact book of vest-pocket size, includes all the salient facts concerning Scottish Rite Freemasonry and a full schedule of the ritualistic and social activities of the entire year. A prospective candidate looking over this ambitious program is instantly convinced that this is a going concern. A class of 600 at the November reunion justifies the promotional efforts undertaken by the enthusiastic workers of this Valley. The M. P. Sovereign Grand Commander, Ill. Melvin M. Johnson, 33°, was the guest speaker at the banquet, attended by 2100.

In Jamestown, New York, Bro. Otto H. Smith, 32° has launched an informative mimeographed news letter—"Consistory News" which brings the membership closer together and deepens the sense of mutual fellowship.

Toledo, Ohio, for a number of years, has inaugurated the work of the year by

a "Fall Festival" which is a dinner rally of the members of this Valley. No work is done, but all plans for the year are laid before the members and their interest and cooperation are enlisted. On November 11, the dinner meeting was addressed by the Grand Prior of the Supreme Council.

"Degree Talks"—is a unique program feature offered by Reading Consistory in Pennsylvania. For twenty years the able Director of Work, Bro. Ralph W. Kinsey, 32° has undertaken careful research in the historical background of the degrees of the Scottish Rite, including a special study of authentic costuming. He gathers his degree workers, some 300 in number, into a sort of seminar which holds six or seven sessions each year. His talks cover the Egyptian and Persian eras, then the Jewish and Roman, followed by an interpretation of the 13th century, and finally the Ottoman era and the religious costumes of the medieval period.

These talks are illustrated by large drawings in color and by blackboard sketches. As a special preparation for the 20th degree, there is a talk on George Washington and other characters in the drama, with a number of appropriate lantern slides.

The net result of this well-prepared educational project is a degree force entirely conversant with the period they represent, the costumes they wear, and the lessons of the degree which are to be impressed upon the candidates. It means a new realism in dramatic interpretation and it overcomes the artificiality which is

associated so often with degree work in which the characters do not feel at home either in costume or in ritual. Brother Kinsey's inspiration has been what he modestly calls his "love and interest for Scottish Rite degrees" but others bear witness to his unusual ability and to his thorough preparation for his task.

Buffalo Consistory recently donated a fully equipped ambulance to the war service, and the individual members have personally contributed enough money to furnish another.

The Masonic Temples at Cleveland and at Dayton, Ohio have been fitted for use as hospitals by the United States Army for the duration. Service Centers are in operation in the Masonic Temples in Detroit, Battle Creek, Mt. Clemens and Trenton, Michigan, and in Trenton, New Jersey. The facilities of the Temple at Columbus have been placed at the disposal of service men from Fort Hayes and a number of sponsored dances have been held. What others?

Ill. Albert H. Fiebach, 33° of Cleveland, O., former Commander-in-chief of Lake Erie Consistory is now the Imperial Potentate of the Shrine. He was at one time Welfare Director of the City of Cleveland and is now a member of the War Committee appointed by the Mayor. Busy as he is with professional, civic and Masonic duties, he is generously active in the cultural and religious life of his city. On the occasion of his recent official visit to the Shrine at Grand Rapids, Mich., he had as his guests at the dinner, Ill. Melvin M. Johnson, 33°, Sovereign Grand Commander of the Supreme Council 33° N.M.J. and Ill. Harry G. Pollard, 33°, Most Eminent Grand Master of the Grand Encampment of the Knights Templar of the United States, who were attending the Michigan Council of Deliberation.

Ill. W. Stewart Sedgwick, 33°, of Newark, Ohio, a member of the class of 1942, was a very happy man on October 20 when his son, Sgt. Stewart Sedgwick received the degree of Master Mason in Center Star Lodge No. 11 of Granville, Ohio. Dr. Sedgwick acted as Master of the Lodge and most of the chairs were filled by Honorary Members of the Supreme Council. This son was the sixth generation of the Sedgwick family to be raised in this historic lodge.

Ill. The Rev. Lloyd B. Thomas, 33°, of New York who received his degree in 1921 has been a resident of California for a number of years. He continues his Masonic activities, having presided at the Maundy Thursday Feast of the San Luis Obispo Scottish Rite Bodies, and is now

completing his term as Junior Warden in Paso Robles Lodge, No. 286.

To the great joy of his brethren, Ill. George B. Moore, 33°, Secretary of the Scottish Rite bodies of East St. Louis, Illinois, has returned to his desk after an illness of several months.

Ill. Allen T. Treadway, 33°, Active for Massachusetts, recently celebrated his 50th Masonic birthday. He is to be congratulated also upon his re-election to Congress from the First Massachusetts District which he has represented continuously from the 63rd Congress. He is a veteran member of the Ways and Means Committee.

Ill. John William Bricker, 33°, Active for Ohio, was re-elected Governor of Ohio for the third term. This was true also of Ill. Leverett Saltonstall, 33°, Governor of the Commonwealth of Massachusetts. The Governor-elect of Pennsylvania, Major General and Ill. Edward Martin, 33°, is an Honorary Member of the Supreme Council. Governor Dwight H. Green, 32°, of Illinois was among those elected to receive the 33° next year. Governor Walter W. Bacon, 33°, of Delaware, is also an Honorary Member of the Supreme Council.

These references to political preference emphasize the fact that the Supreme Council is happy to rear of the election of any Scottish Rite Freemason to public office no matter what may be his partisan affiliation. As an interesting sidelight on this non-partisan attitude,

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All Sorts**DIAGNOSIS**

"Did you go to the doctor the other
day, John?"

"Yes, I did."

"And did he find out what you had?"

"Very nearly."

"What do you mean—very nearly?"

"Well, I had \$10 and he charged me
\$8."

PREPARED

Insurance Agent—My dear sir, have
you made any provision for those who
came after you?

Harduppe—Yes, I put the dog at the
door, and told the servant to say I'm out
of town.

HIS LAST BET

Wilkins felt he could never ask Val-
erie to become his wife because she was
an angel, whereas he himself had many
little weaknesses of which no angel would
approve. Valerie, on the other hand,
kept thinking it was about time he
popped the question.

Then, one moonlight night, he spoke
up.

"Valerie, w-will you-you m-marry
me?" he stuttered, hardly daring to hope
she had heard him.

"You bet!" she replied, briskly, al-
ready deciding on white satin and four
bridesmaids.

"I know, darling, I know," he almost
wept, "but if you'll only say 'Yes' I'll
never back another horse as long as I
live!"

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ALL WRONG

"Do you know you're wearing your
wedding ring on the wrong hand?"

"Yes. I married the wrong man."

GRAMMAR!

"Henry, why are you not writing?"

"I ain't go no pen."

"Where's your grammar?"

"She's dead."

LIFE ON THE OCEAN WAVE

Private Smith (aboard an Atlantic
Convoy)—Sarge, I'm beginning to feel
seasick. What can I do?

Sarge—Don't worry, son. You'll do
it.

IN A FOG

The husband answering the phone said:
"I don't know; call the Weather Bu-
reau, and hung up.

"What was that?" asked the wife.

"Some fellow asked whether the coast
is clear."

BOSTON PARTY?

A man went to a fancy dress party.
Another said to him, "Pardon me, but
you're 'Titus Andronicus,' are you not?"

"Who, me?" said the man in the toga
angrily. "I haven't even found out where
the bar is yet."

HAPPY MAN

Blinks—I'm the happiest man in the
world. I have the best wife in the coun-
try?"

Banks—Well, who wouldn't be happy
with his wife in the country?

OF TWO EVILS

Telegram in England (at outbreak of
war): Am sending Willie. War here.
Mother.

Telegram (week later): Returning
Willie. Please send war. Auntie.

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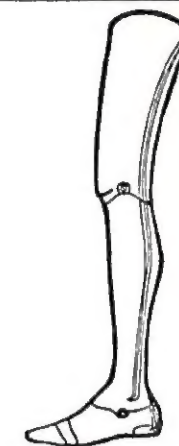
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To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

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There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

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